

ਭੇਖ ਪਿਆਰਾ ਨਾਹਿ ਮਮ ਵਰਨ ਪਿਆਰਾ ਨਾਹਿ । ਰਹਤ ਪਿਆਰੀ ਮੇਹ ਕੇ ਸਿਦਕ ਪਿਆਰਾ ਆਹਿ ।

I DO NOT LOVE MY SIKHS BECAUSE OF THEIR SECT OR CASTE, MY LOVE FOR THEM STEMS FROM THEIR LIVING (REHAT) AND FAITH



ਕੇਸ | KES

The Unshorn Hair of A Gursikh

PART 2

THE GURU'S PERSPECTIVE
& SIKH SACRIFICES

SRI GURU GRANTH SAHIB JI ACADEMY

GURU'S HUKAM

In Sikh religion all the ten (10) Gurus from Sri Guru Nanak Dev Ji to Sri Guru Gobind Singh Ji equally paved the path of Sikhi, therefore their instruction and commands are recorded in various manuscripts related to history and compositions of the Sikhs during their era.

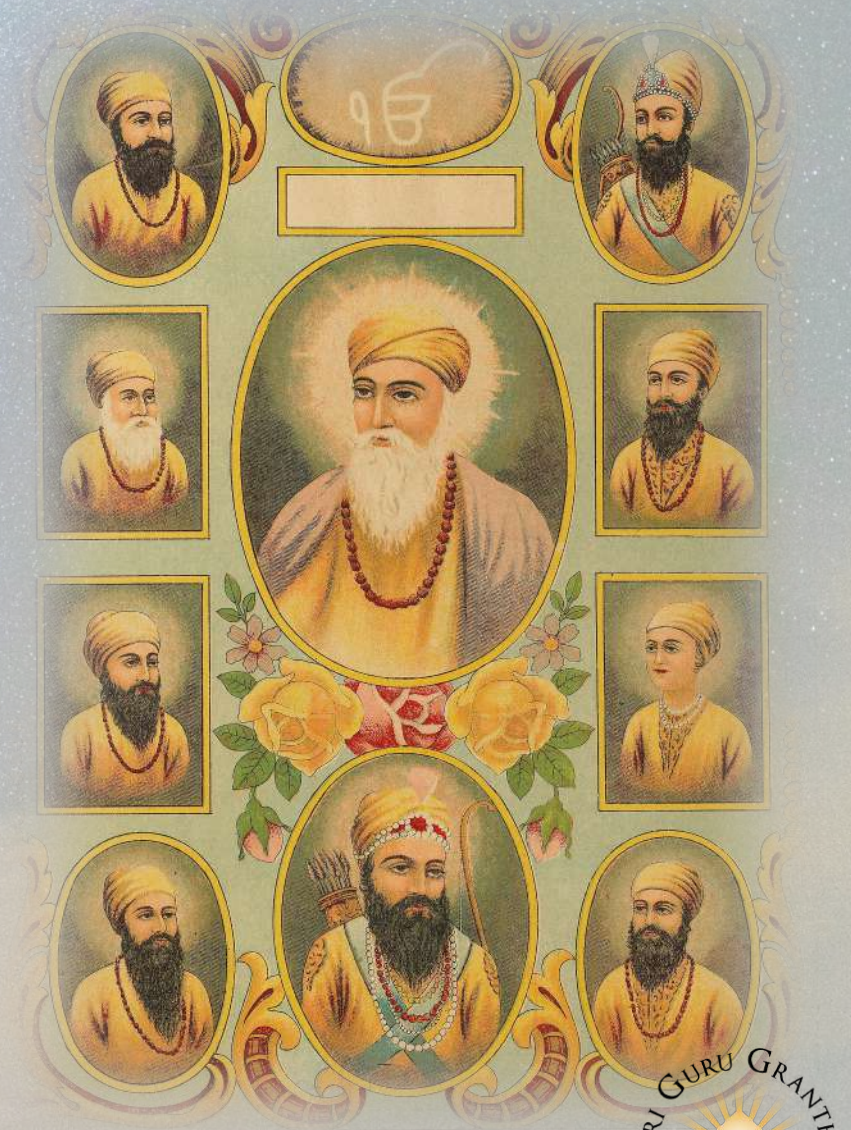
Now the eternal physical Guru, Sri Guru Granth Sahib Ji lives with us and His spoken language is Gurbani. Gurbani is the Guru's instruction and command for all of us.

Therefore, the words spoken by the Gurus are as important as Gurbani no matter these words were recorded by the Guru Himself or by their contemporary Sikhs.



THE CONFUSION

Among Sikh there is a confusion that Sri Guru Gobind Singh Ji is the only one who made unshorn hair mandatory for Sikhs in Sikh Religion and other 9 Guru 's did not. In fact, all our Guru's from Sri Guru Nanak Dev Ji made Kes (unshorn hair) the first rule for Sikhs



KES — MANDATORY FOR SIKHS

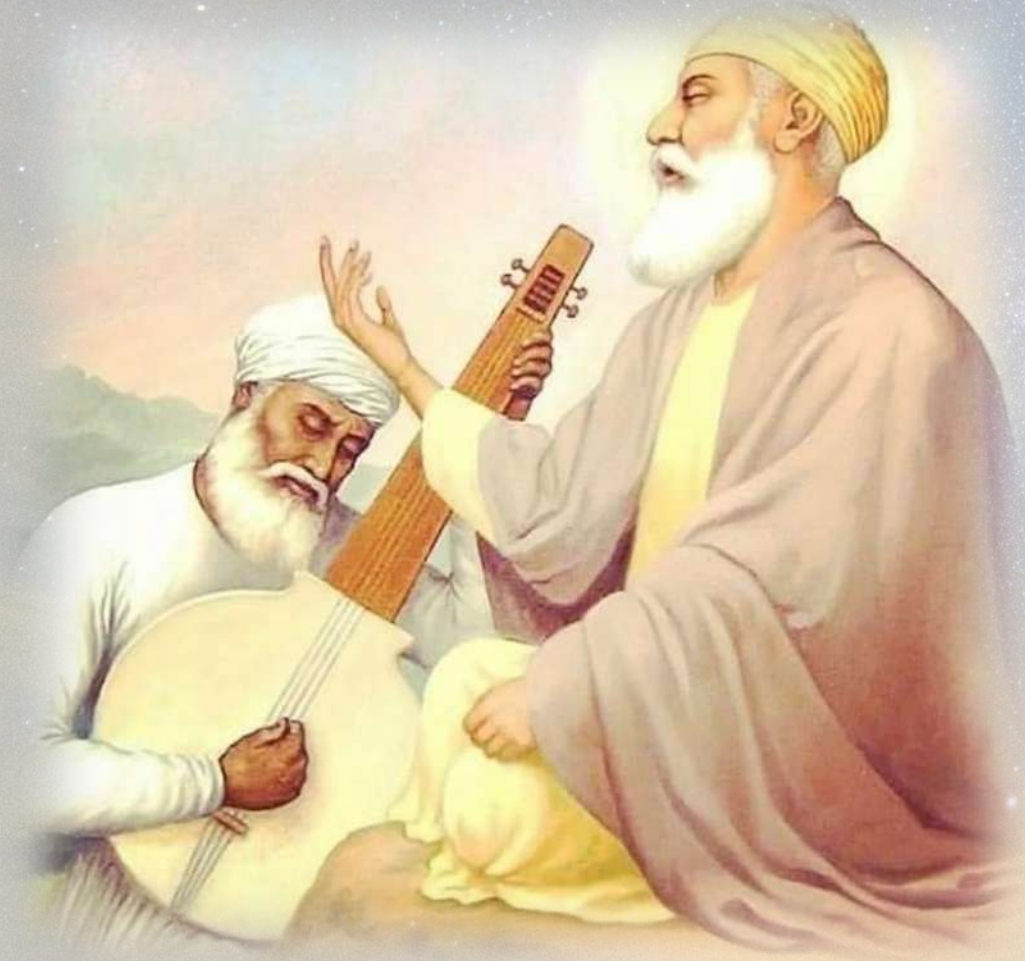
Kes has been a mandatory for Sikhs from the times of all our ten (10) Gurus (Guru Nanak Dev Ji to Guru Gobind Singh).

- The forbiddance for the shaving and cutting of hair is also grounded in metaphysical postulates of transcendental aesthetic which seek to show the human beings the path to self realisation, affinity with the cosmos and liberation from worldly bondage.
- It keeps the human being in deep harmony and cooperation with the generative impulses of the universe and the cultivation of a natural and integrated personality which transcends personal ego and accepts the cycle of growth, aging and decay as a fundamental religious discipline (Hukam or Will of God). This is the realisation of the ideological postulate of keeping unshorn hair.

(Ref: **Guru Gobind Singh: Historical and Ideological Perspective** By Madanjit Kaur)



KES – ORIGINALITY OF GOD



The Bhai Bala's Janam Sakhi quoted
Guru Nanak Dev Ji during His visit to
middle east:

ਸਾਬਤ ਸੂਰਤ ਰੱਬ ਦੀ ਭਨੇ ਬੇਈਮਾਨ ।

ਦਰਗਹਿ ਢੋਈ ਨਾ ਮਿਲੇ ਕਾਫਰ ਕੁੱਤਾ ਸੈਤਾਨ ।

"God has made the human perfect,
but the dishonourable destroy it.
They will find no place in the Court
of God, like the unbeliever, dog and
Satanist."

BHAI MARDANA

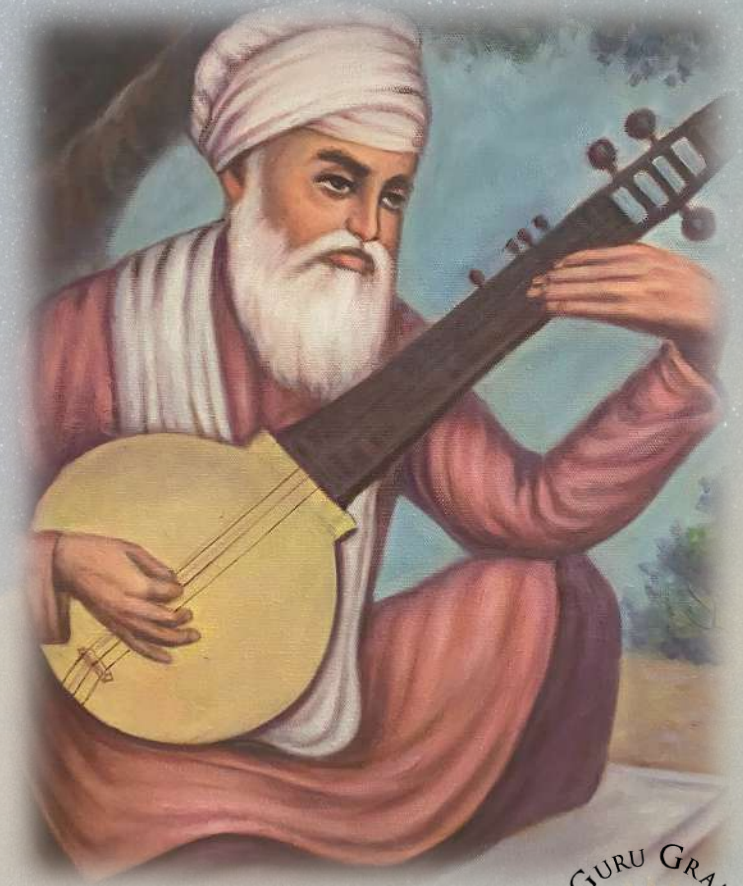
ਗਿਆਨ ਰਤਨਾਵਲੀ ਵਿਚ ਭਾ: ਸਾਹਿਬ ਮਨੀ ਸਿੰਘ ਜੀ ਸ਼ਹੀਦ ਲਿਖਦੇ ਹਨ
ਕਿ ਜਦ ਭਾਈ ਮਰਦਾਨਾ ਜੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਆਗਿਆ ਮੰਨ ਕੇ
ਪ੍ਰਚਾਰ ਦੌਰਿਆਂ ਲਈ ਪਹਿਲੀ ਵਾਰ ਤੁਰਨ ਲਗੇ ਤਾਂ ਗੁਰੂ ਪਾਤਸ਼ਾਹ ਤੋਂ ਭਾ:
ਮਰਦਾਨਾ ਜੀ ਨੇ ਉਪਦੇਸ਼ ਮੰਗਿਆ, ਤਾਂ ਸਾਹਿਬਾਂ ਨੇ ਕਿਹਾ ਸੀ :-

- ੧) ਕੇਸ ਨਹੀ ਕਟਾਉਣੇ ।
- ੨) ਪਿਛਲੀ ਰਾਤ ਉਠ ਕੇ ਪ੍ਰਭੂ ਦਾ ਨਾਮ ਜਪਣਾ ।
- ੩) ਆਏ ਗਏ ਭਲੇ ਪੁਰਸ਼ ਦੀ ਸੇਵਾ ਕਰਨੀ ।

In Gyan Ratnavali by Shaheed Bhai Mani Singh Ji it is recorded that
when Bhai mardana Ji ask for sermons to improve his personal life
from Sri Guru Nanak Dev Ji.

Sri Guru Nanak Dev Ji told Bhai Mardana as follows;

1. Never to cut his hair
2. Never to skip Amritvela
3. To serve Sadhus, Saints and visitors with utmost love.



ਭਾਈ ਮਰਦਾਨਾ ਜੀ ਨੂੰ ਜਦੋਂ ਉਹਨਾਂ ਦੇ ਸਪੁੱਤਰ ਨੂਰ ਨੇ ਪੁਛਿਆ ਕਿ
“ਅੱਬਾ ਜਾਨ ! ਤੁਸੀਂ ਸਾਰੀ ਉਮਰ ਵਲੀ ਅੱਲਾ ਬਾਬਾ ਨਾਨਕ ਜੀ ਦੀ ਹਜ਼ੂਰੀ
ਵਿੱਚ ਰਹੇ ਹੋ ਇਸ ਲਈ ਮੈਨੂੰ ਵੀ ਕੋਈ ਸਿੱਖ ਮੱਤ ਦਿਉ” । ਤਾਂ ਭਾਈ

ਮਰਦਾਨੇ ਨਾ ਕਿਹਾ,

“ਤਿੰਨ ਬਾਤਾਂ ਤੂੰ ਕਰ । ਇੱਕ ਸਿਰ ਉੱਤੇ ਕੇਸ ਰਖਣੇ, ਦੂਜਾ ਪਿਛਲੀ ਰਾਤੀਂ
ਸਤਿਨਾਮ ਦਾ ਜਾਪ ਕਰਨਾ, ਤੀਸਰਾ ਇਹ ਕਿ ਆਂਦੀ ਜਾਂਦੀ ਸਾਧ ਸੰਗਤ ਦੀ
ਸੇਵਾ ਟਹਿਲ ਕਰਨੀ” । ਤਿੰਨੇ ਬਚਨ ਨੂਰ ਨੇ ਮੰਨ ਕੇ ਪਿਤਾ ਅਤੇ ਪ੍ਰਮਾਤਮਾ
ਦੀ ਖੁਸ਼ੀ ਪ੍ਰਾਪਤ ਕੀਤੀ ।

Once Noor Namak Jigyaasi wh was the son of Bhai
Mardana Ji, ask his father, ‘You have been fortunate to
stay with Guru Nanak Dev Ji, please do bless me with
His sermons as well’ Bhai Mardana gave the following
instructions to his son on Sikhi:

“Mardana said do three things: **firstly keep the hair
upon your head intact**, secondly awake in the early
morning to meditate upon the ‘Satnam’ and thirdly
serve the Saints when you come upon then.”

(Ref: Gyan Ratanavali – Shaheed Bhai Mani Singh Ji)

NOOR NAMAK



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SRI GURU NANAK DEV JI'S

MECCA MEDINA DI GOST

This manuscript records the conversations between Sri Guru Nanak Dev Ji and the Haji's in Mecca and Medina during His vist. The following 7 slides are selected verses which mentions the Kes.



KEEPING UNSHORN IS FOR ALL

ਸਾਬਤ ਸੁਨਤ ਧੁਰ ਤੋਂ ਆਈ ਸਾਬਤ ਜਾਇ ਤ ਭਲਾ ।

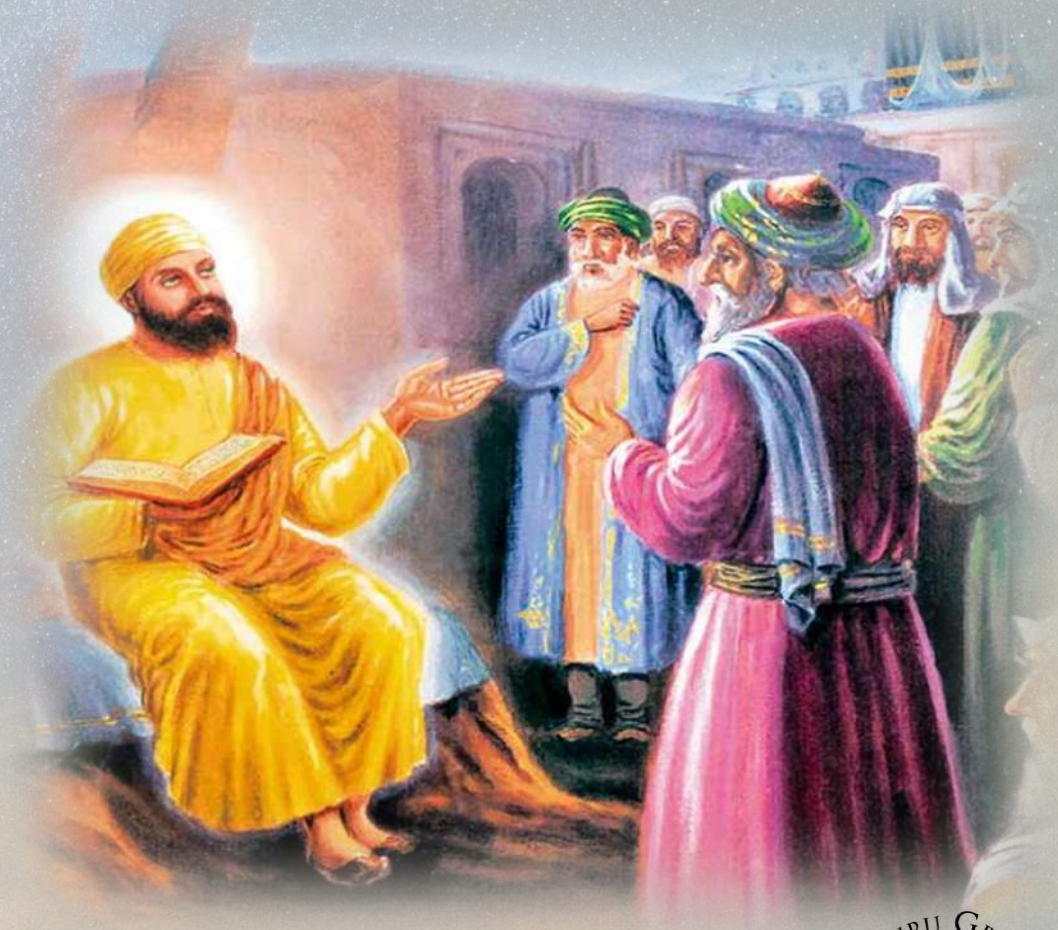
ਮੁਛਾਂ ਦਾੜੀ ਸਿਰ ਤੇ ਜੂੜਾ ਸਭ ਕੇ ਸੀਸ ਅਟਲਾ ।

The human form came perfectly created by the sole creator. Means the body is perfect with naturally intact hair and limbs which we were given with our physical birth so keeping it as it meant to be during life and returning the body in the same manner reflects all goodness and appreciation to the creator.

The requirement of keeping moustache, beard, hair knotted in the center of head is equally for all without any exemption.

Ref: Mecca Madine Di Gost -118

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THE IMPACT

ਆਖੀ ਨਾਨਕ ਸਾਹ ਸਚੁ ਸੁਣਹੁ ਬਹਾਵਦੀ ਪੀਰ ।

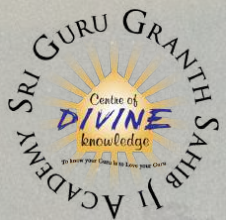
ਹਿੰਦੂ ਮੁਲਮਾਨ ਦੁਇ ਸਿਰ ਗੁੰਮ ਥੀਏ ਜਹੀਰਿ ।

Sri Guru Nanak Shah explains the truth pertaining to the destruction of the mankind and nature to Pir Bahawaddin.

Cutting hair has equally impacted the state of mind of both Hindu and Muslim.
The world is losing peace.

Ref: Mecca Madine Di Gost -147

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KES – THE PRECIOUS GIFT

ਸੱਚੀ ਸੁੰਨਤ ਰਬ ਦੀ ਮੂਏ ਲੈ ਆਇਆ ਨਾਲ॥

ਰੱਖੇ ਮੂਏ ਸਲਾਮਤੀ ਸੋ ਖਾਸਾ ਬੰਦਾ ਭਾਲ॥

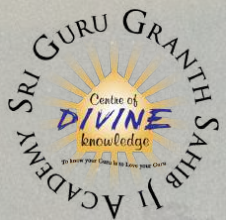
Hair is a precious gift given by Almighty therefore humans came along with their hair intact during birth.

Hair is a special gift of Almighty resulting from good deeds. Therefore Whosoever keeps their hair unshorn is pure and decent.



Ref: Mecca Madine Di Gost -147

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HAIR — CODE FOR ALL

ਅਵੱਲ ਸੁੰਨਤ ਮੂਏ ਹੈ ਸਿਰ ਤੇ ਰਖੈ ਜੋਇ॥
ਪਾਵੈ ਮੁਰਾਤਬਾ ਸੱਯਦੀ ਵਡਾ ਰਿਕੀਸਰ ਹੋਇ॥

From the beginning of time, keeping unshorn hair is most the important code of conduct for all beings equally.

Whoever keeps unshorn hair shall attain the highest state in religious hierarchy (Syed for muslims and Rishi for Hindus)



SUPREMACY IN UNSHORN HAIR

ਰਖੇ ਮੂਏ ਹਲਾਲ ਖਾਇ ॥ ਨਿਕਟ ਹਰਾਮ ਨ ਜਾਇ॥

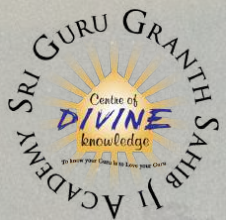
ਸਾਭ ਨੰਨਾਰ ਕੀ ਕਿਆ ਚਲੇ ਤਿਸ ਤੇ ਡਰੈ ਖੁਦਾਇ॥॥

The ones who keeps unshorn hair, shall be
purify all the food that he/she consumes and evil
shall never go close to them.

What can be said further even Almighty fears
them (or most powerful energies shall fears
them)

Ref: Mecca Madine Di Gost -158

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FOREMOST PRINCIPAL

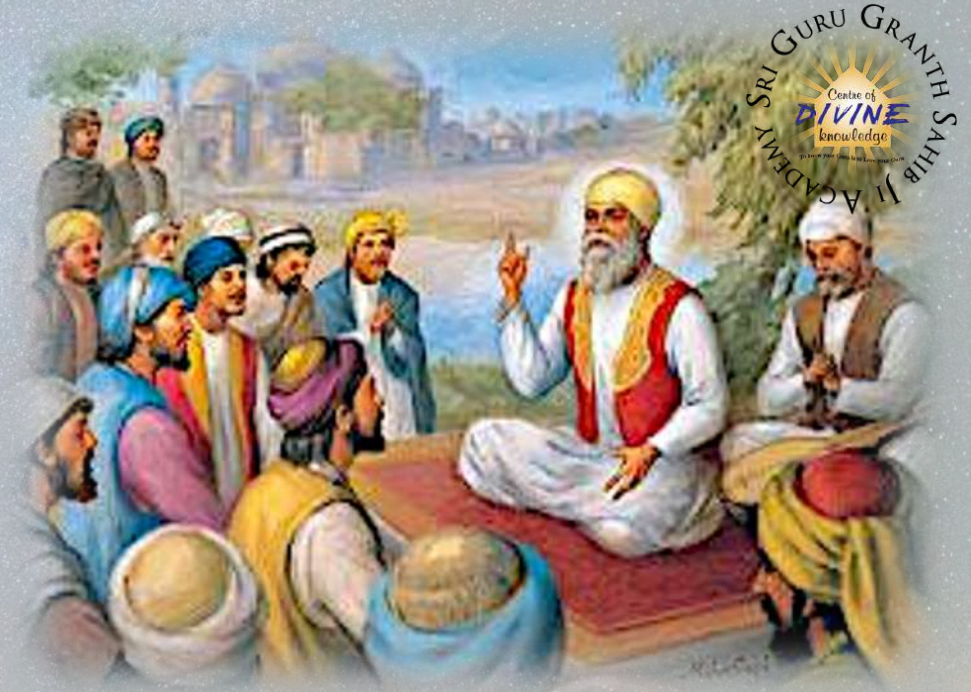
ਮੁਖ ਸੁਚਾ ਇੰਦ੍ਰੀ ਜਤੀ ਸੁਪਨੇ ਮਨੀ ਨ ਜਾਇ ।

ਐਸੀ ਰਹਨੀ ਜੋ ਰਹੇ ਤਿਸ ਨੋ ਕਾਲ ਨ ਖਾਇ ।

ਜੋ ਮੁਖ ਤੇ ਆਖੇ ਸੋ ਥੀਵੈ ਹੋਵੇ ਸੈਫ ਜਬਾਨ ।

ਪਹਲੇ ਰਖਿਆ ਏਹ ਗੁਣ ਚੇਲਾ ਸਗਲ ਜਹਾਨ ।

The ones with unshorn hair shall have pure radiant on their face and their lifestyle shall never be influenced by lust. The ones with such convictions in their life shall never be subjected to angel of death. The words spoken from the mouth shall be come to reality and the words would be pleasing to all. The foremost principal of a human being is to have unshorn hair (no matter with ever faith one possesses) and the ones who complies shall have the world as their followers.



ਮੋਇ ਸਿਰਪਾਉ ਖੁਦਾਇਦਾ ਲੈ ਆਇਆ ਬੰਦਾ ਨਾਲ।

ਨਾਨਕ ਆਖੇ ਪੀਰ ਜੀ ਫਿਰ ਲੈ ਜਾਇ ਸੰਭਾਲ।

ਫਿਰ ਗਇਆ ਦਰਗਹ ਵਿਚਿ ਅਗੇ ਰਖਿ ਨੀਸਾਨ।

ਹੋਰੁ ਦਰਗਹ ਢੋਈ ਨਾ ਲਹਨਿ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ॥੧੫੮॥

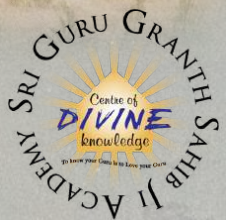
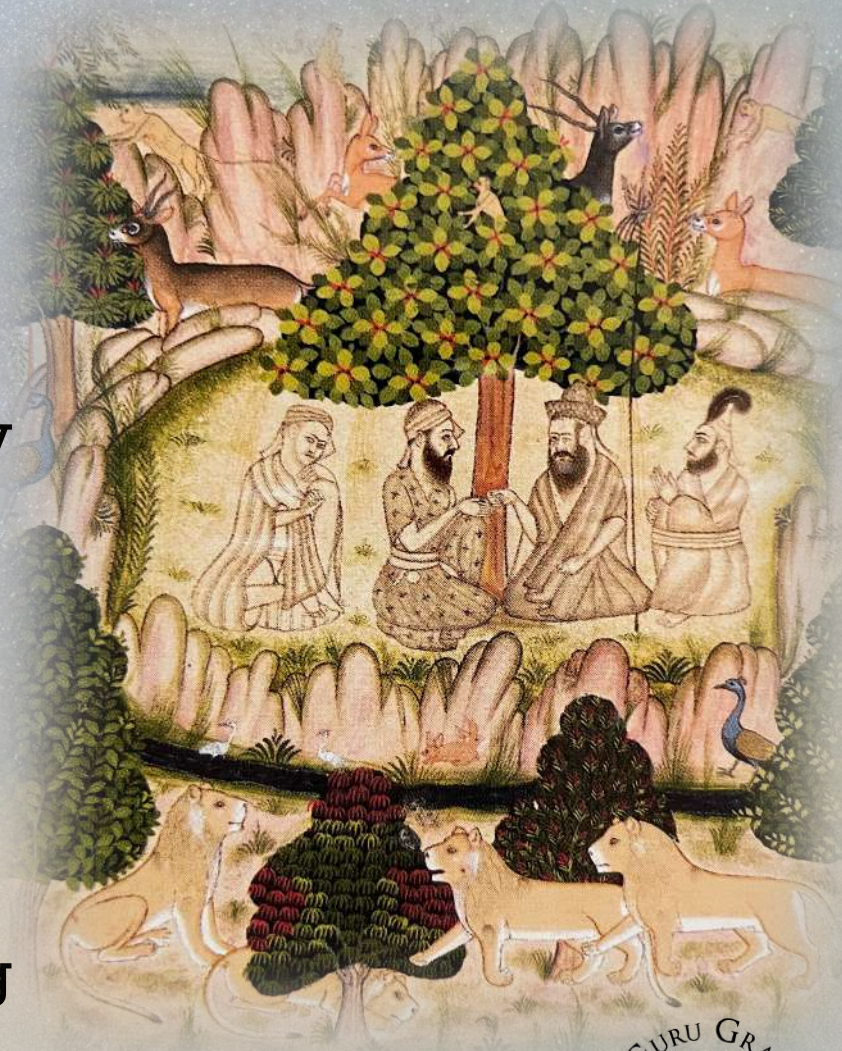
Unshorn hair is the honour of the highest state given by Almighty to all human beings which they brought along to this world during birth. Human being shall care and keep their **hair unshorn till death.**

After death unshorn hair shall be presented as the **sign of loyalty to Almighty** in His court. Others (the ones who cuts their hair) shall not be saved in Almighty's court, therefore embracing a faith alone and proclaiming to be a hindu or muslim shall not matter.

Ref: Mecca Madine Di Gost -158

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HONOUR





SRI GURU ANGAD DEV JI

Our 2nd Guru emphasized
that one should never cut
or shave hair even if it is a
ritual

SIHA UPAL

- One day, Guru Angad Dev Ji went to Goindwal. He met up and discussed with Baba Amar Das Ji. On the way back, Guru Ji met Sheeha Upal. Upon seeing Guru Ji, he prostrated before Guru Ji and immediately he was spiritually uplifted which imbedded faith in his heart. Upon observing 100 goats with Sheeha, Guru Ji inquired, “Dear Sheeha! Where are you bringing these goats from? Why have you gathered so many goats?”
- Sheeha folded his palms and said humbly, “Dear Almighty, I need the goats for my son’s tonsure ceremony (*mundhan*). I want to celebrate it with great enthusiasm. My entire family lineage will be present, as has been practiced by my ancestors. I also want to practice the same ritual. All my relatives that come, will have meat to eat. It has been practiced that on this day, rice and meat is eaten by everyone. The occasion is celebrated in many ways. Everyone in the family lineage will be present.” *Continue..*



PROHIBITION ON MUNDAN (RITUAL SHAVING)



- Upon hearing this, Guru Ji smiled and for Sheeha's benefit, Guru Ji uttered,

“By killing these animals and **shaving the new born baby's head, you are committing a great sin.** Now you think you are doing a great deed but when you die you will go to hell and suffer a lot of pain. The Messenger of death will punish you; none of your relatives will be with you to protect you. The persons for whom you are committing the sin cannot help you when you go to hell. Everyone else will be happy; you are the one who will face the adversity. When the Righteous King (Dharam Raj) does, the judgement based on your deeds, you will suffer to a great extent, nothing will be tolerated.”
- Listening to Guru Ji's sermons, Sheeha panicked and said, “I will do as you say. Sri Guru Granth Sahib Ji has abundant of references made against the killing of animals and meat eating. (Ref: Sri Gurpartap Suraj Granth)

SRI GURU AMAR DAS JI

Guru Ji always
reminded Sikhs to
stay in the Will of
Waheguru and Kes is
the obvious form of
compliance

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KES – THE WILL

ਸੋਰਠਿ , ਮਹਲਾ ੩ ॥

Sorath, Third Mahala:

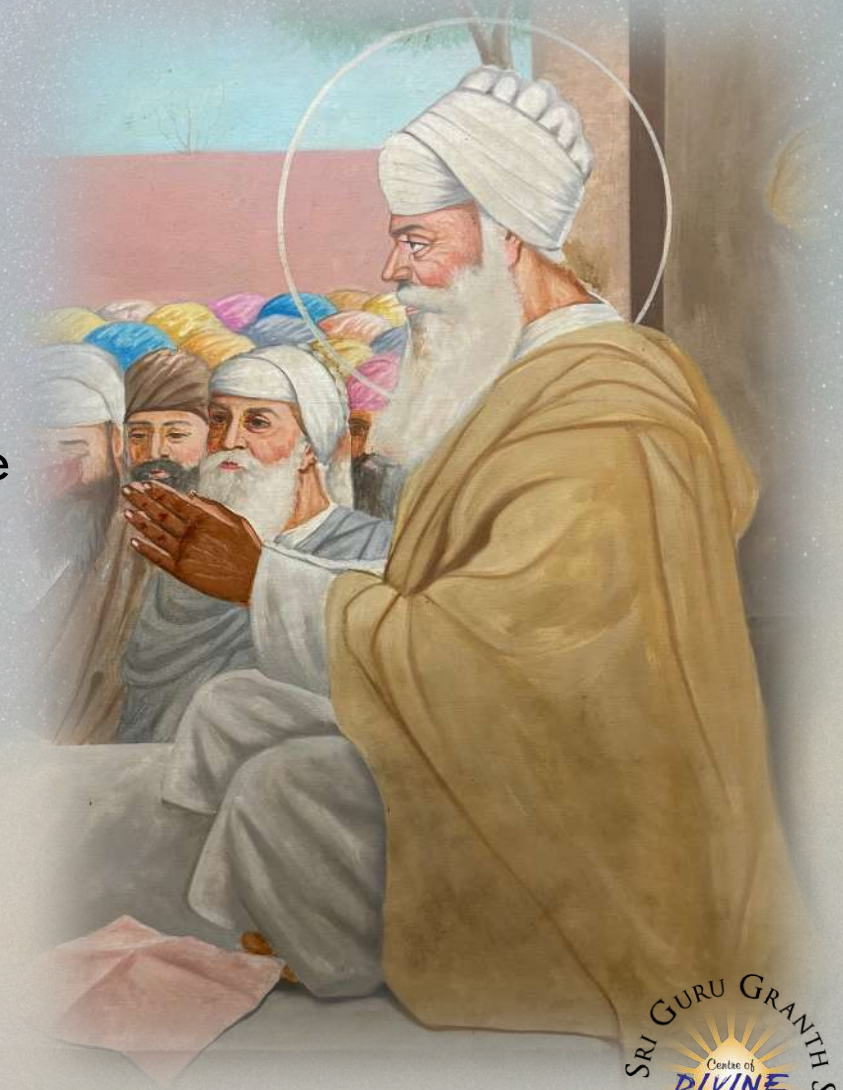
ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ ॥

He alone is a Sikh, a friend, a relative and a sibling, who walks in the
Way of the Guru's Will.

ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ ॥

One who walks according to his own will, Dear brother, suffers
separation from Almighty, and shall be punished.

(Sri Guru Granth Sahib Ji – Ang 601)



KEYS — THE COMPLIANCE

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ , ਮਹਲਾ ੩ ॥

Raag Gauree Bairaagan, Third Mahl (Guru), Guru Amar Das Ji:

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰੇ ਤੇ ਵੇਮੁਖ ਬੁਰੇ ਦਿਸੰਨਿ ॥

Those who turn their faces away from the True Guru, are seen to be unfaithful and evil means the one who refused to obey Guru's instruction although they are well aware.

ਅਨਦਿਨੁ ਬਧੇ ਮਾਰੀਅਨਿ ਫਿਰਿ ਵੇਲਾ ਨਾ ਲਹੰਨਿ ॥੧॥

They shall be bound and beaten night and day; they shall not have this opportunity again. ||1||

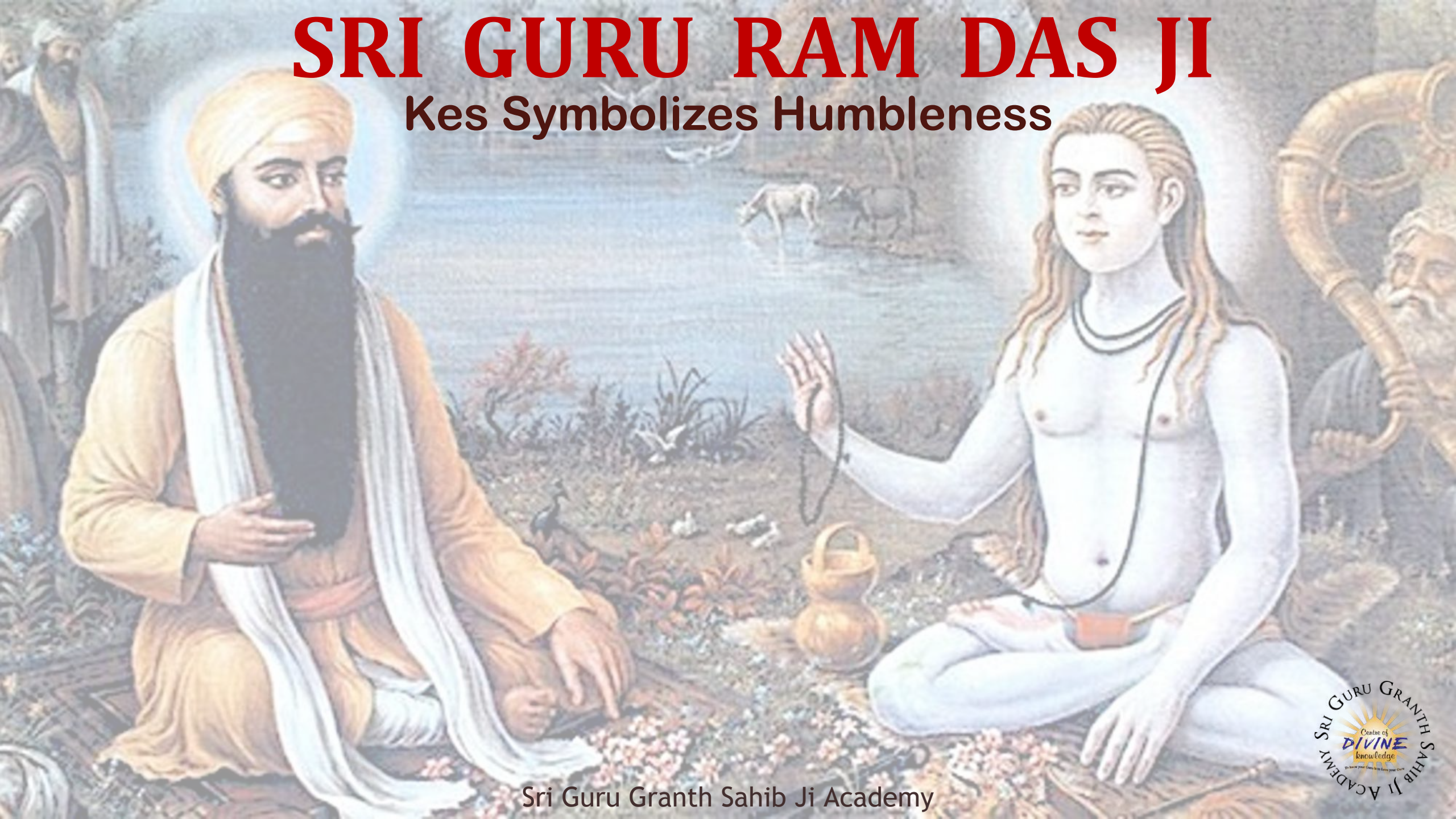
(Sri Guru Granth Sahib Ji – Ang 233)

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SRI GURU RAM DAS JI

Kes Symbolizes Humbleness



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GURU RAM DAS Ji

Sri Ram Das Ji describes Kes as the most respected part of our body therefore He uses His hair to dust the feet of holy saints.

ਮੇਰਾ ਮਨੁ ਸਾਧੂ ਧੂਰਿ ਰਵਾਲ ॥

My mind is the dust of the feet of the Holy.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ਗੁਰਿ ਮੀਠਾ
ਗੁਰ ਪਗ ਝਾਰਹ ਹਮ ਬਾਲ ॥੧॥ ਰਹਾਉ ॥

The Guru has implanted the Sweet Name of Almighty, Har, Har,
within me. I dust the Guru's Feet with my hair. || 1 || Pause ||

(Sri Guru Granth Sahib Ji – Ang 1335)



KES- HUMBLENESS

- One day Baba Sri Chand Ji (elder son of Sri Guru Nanak Dev Ji) came to visit Sri Guru Ram Das Ji. Guru Ji walked barefooted to receive Baba Sri Chand and Guru Ji with folded hands bowed at Baba Sri Chand's feet.
- Guru Ji vacated his seat for Baba Sri Chand and he sat on the ground close to Baba Ji's feet. Baba Sri Chand Ji spoke to appraise Guru Ji's love, 'Why have you grown your beard so long?'

‘ਇਤਨਾ ਦਾੜ੍ਹਾ ਕੈਸ ਬਧਾਯੋ?’ ਸੁਨਿ ਕੈ ਸਤਿਗੁਰ ਭੇ ਨਿਮ੍ਰਾਯੋ ॥੨੨॥

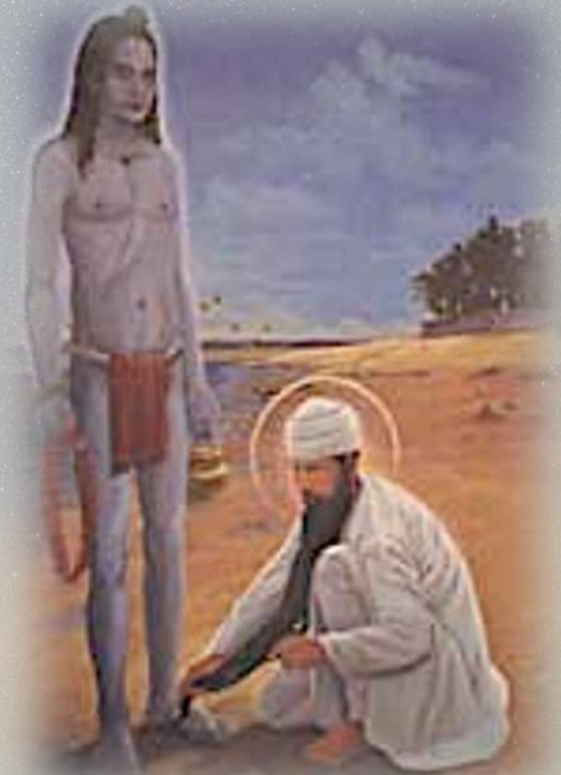
- Upon listening to Baba Ji's words, Guru Ji humbly held Baba Sri Chand Ji's feet and with the other hand his beard and started rubbing it on Baba Ji's feet. While wiping Baba Ji's feet Guru Ji said, 'This is why I have raised my beard to clean the feet of Saints like you.'

ਦੋਹਰਾ: ਚਰਨ ਗਹੇ ਕਰਿ ਪ੍ਰੇਮ ਸੇਂ, ਪੌਂਛਹਿ ਬਾਰੰਬਾਰ।

‘ਇਸਹੀ ਹੇਤੁ ਵਧਾਤਿ ਭੇ, ਸੁਨੀਏ ਗੁਰ ਸੁਤ ਦੀਰ!’

- Baba Sri Cand Ji was impressed with Guru Ji's humbleness and said, '**Guru Angad was made the Guru because of his selfless service and you are the ocean of love. Your greatness is the greatest which cannot be described. Whoever takes a dip in your pool (Amrit Sarovar) will have all the sins washed away; even the sinners will be liberated.**' Baba Sri Chand Ji left to Sri Kartarpur after blessing such vows to the Pool of Nectar. Guru Ram Das is the Almighty's himself who came to liberate the sinners. (Gurpartap Suraj Granth Raas 2 Chapter 14)

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WASHING KES BEFORE JOTI JOYT

Sri Guru Ram Das Ji on the day of His merging in His formless form (Joti Joyt), in the early hours of Bhadron Sudhi 3, 1638 (1581CE) took his shower;

ਦਧਿ ਸੋਂ ਸ਼ਮਸ ਸੁ ਕੇਸ ਪਖਾਰੇ। ਬਿਮਲ ਨੀਰ ਮੱਜੇ ਅੰਗ ਸਾਰੇ।

ਸੁੰਦਰ ਵਸਤ੍ਰ ਨਵੀਨ ਬਨਾਏ। ਸਰਬ ਅੰਗ ਮਹਿੰ ਲੇ ਪਹਿਰਾਏ ॥੨੫॥

‘Guru ji washed His his unshorn grey hair with yogurt and showered His body with clean water. He adorned new outfit which covered his body’.

(Ref: Sri Gurpartap Suraj Granth - Raas 2 Ansu 24)

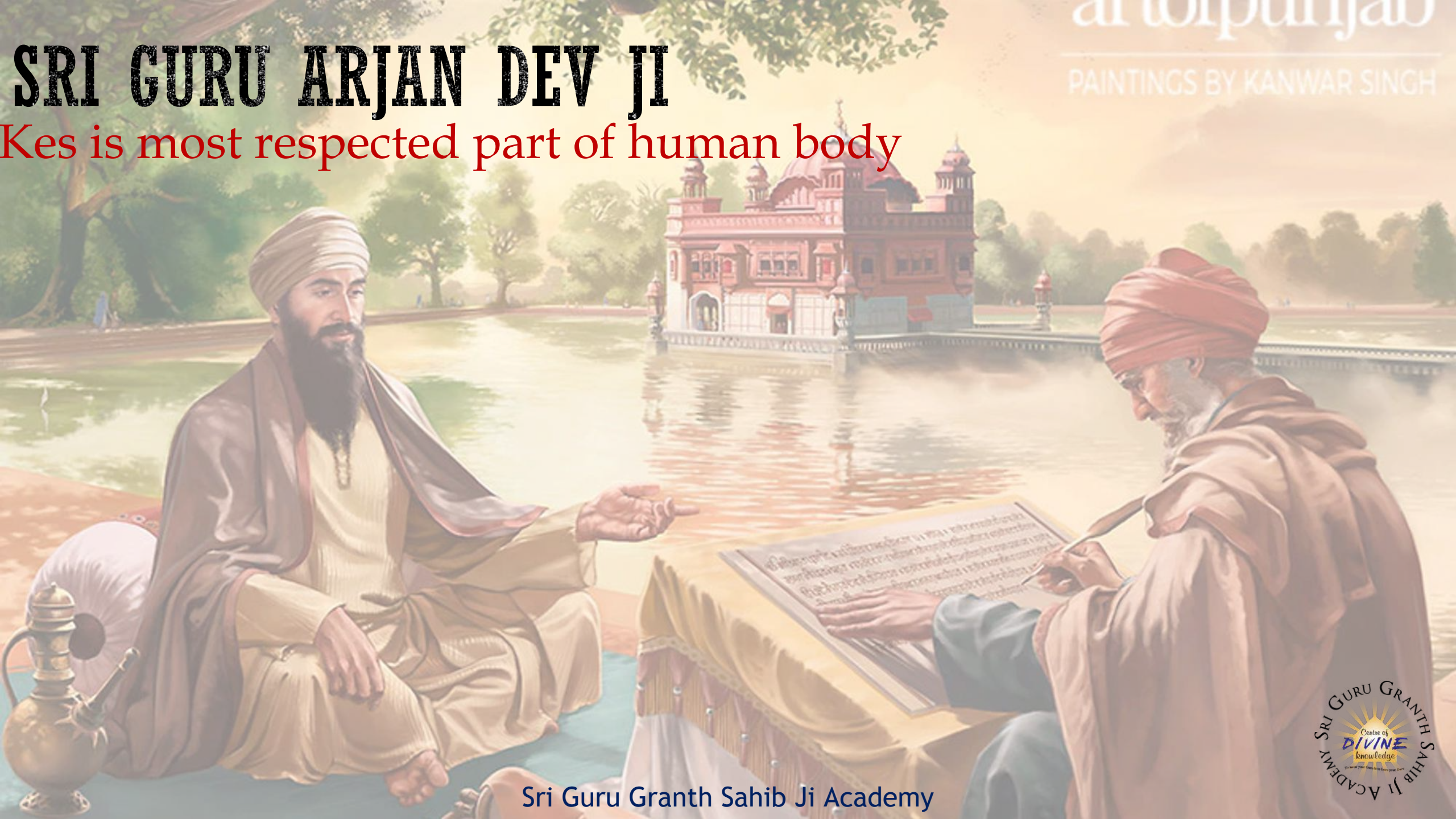


SRI GURU ARJAN DEV JI

Kes is most respected part of human body

atwarpunjab

PAINTINGS BY KANWAR SINGH



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KES — MOST RESPECTED

Sri Guru Arjan Dev Ji acknowledging Kes as the most respected part of the body utters the following shabad to offer selfless sewa by waving a wisk (Chour) and fanning the sangat with His unshorn hair (Kes).

ਕੇਸਾ ਕਾ ਕਰਿ ਬੀਜਨਾ ਸੰਤ ਚਉਰੁ ਢੁਲਾਵਉ ॥

I make my Kes (unshorn hair) into a fan, and wave it over the Saint.

ਸੀਸੁ ਨਿਹਾਰਉ ਚਰਣ ਤਲਿ ਪੂਰਿ ਮੁਖਿ ਲਾਵਉ ॥੧॥

I bow my head low, to touch his feet, and apply his dust to my face. || 1 ||

(Sri Guru Granth Sahib Ji –Suhi M:5, Ang 745)



KES — THE SUPREME SEWA

Sri Guru Arjan Dev Ji while offering His sacrifice upon the beloved servants of Waheguru, offers His selfless service by using His Kes (unshorn hair) as the waving a Wisk (Chour).

ਮੇਰੇ ਰਾਮ ਹਰਿ ਜਨ ਕੈ ਹਉ ਬਲਿ ਜਾਈ ॥

My Dear Almighty, I am a sacrifice to the humble servants of Almighty.

ਕੇਸਾ ਕਾ ਕਰਿ ਚਵਰੁ ਢੁਲਾਵਾ
ਚਰਣ ਧੂੜਿ ਮੁਖਿ ਲਾਈ ॥੧॥ ਰਹਾਉ ॥

I make my kes (unshorn hair) into a waving wisk and wave it over them; I yearn to apply the dust of their feet on my face. || 1 || Pause ||

(Sri Guru Granth Sahib Ji –Suhi M:5, Ang 749)



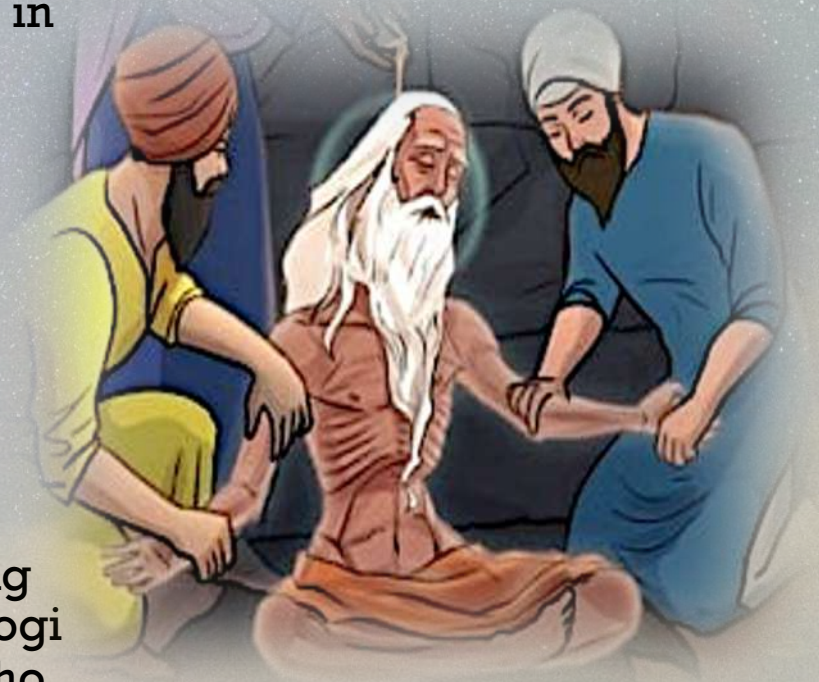
THE SANTOKHSAR YOGI

While digging of Santokhsar Pool was in progress, a yogi were found in a clay vessel buried beneath the soil. Sri Guru Arjan Dev Ji brought back the Yogi's consciousness and His age is believed to be thousands of years. He was asked by his Guru to wait till Kalyug age to meet Sri Guru Arjan Dev Ji in order be enlightened and liberated. The Yogi has unshorn hair.

ਪਰਮ ਬ੍ਰਿਧ ਮੁਖ ਬਰਨ ਦਿਪਾਵਤਿ। ਸੇਤ ਸਮੱਸੂ ਕੇਸ ਸੁਹਾਵਤਿ ।
ਨਿਕਸ ਵਹਿਰ ਸਭਿ ਮੈਂ ਥਿਰ ਹੋਵਾ। ਦੇਖਯੋ ਜੋਗੀ ਸਭਿਨਿ ਖਰੋਵਾ ॥੩੫॥
ਕਹਿੰ 'ਇਹੁ ਥਾਨ ਪੁਨੀਤ ਮਹਾਂਨਾ। ਜੋ ਸੇਵੈਂ ਨਰ ਆਨ ਸੁਜਾਨਾ।
ਸ਼ਰਧਾ ਧਰੈਂ ਬੰਦਨਾ ਠਾਨਿ। ਸੱਤਜਨਾਮ ਸਿਮਰਹਿੰ ਗੁਨ ਗਾਨ ॥੩੬॥

'He (Yogi) was very aged but his face had a impulsive glow with grey long unshorn hair came out in large were sanggat was waiting to see him, the yogi said, 'This place (SantokhSar) is extremely pure place, those wise ones who comes here to serve and bow down in reverence shall be blessed to recite the true name (Satnam) which is the giver of enormous virtues.'

(Ref: Sri Gurpartap Suraj Granth - Raas 2 Ansu 36)



SRI GURU HARGOBIND SAHIB JI

Kes is the
most adorable
part of
human form



KES - MAGNIFICENT

Bhai Sadhu Ji was married to Bibi Veero Ji the only daughter of Sri Guru Hargobind Sahib Ji. Bhai Sadhu wrote poems in regard to the grandeur of Sri Guru Hargobind Sahib Ji.

ਮੈਂ ਬਲਿਹਾਰ ॥ ਮੇਂ ਬਲਿਹਾਰ ਗੁਰੂ ਦੀ ਪਗੜੀ ਤੋਂ ਤੇਰੀ ਪਗੜੀ ਹਰਿ
ਲਿਵ ਲਗੜੀ ਤੋਂ ਬਲਿਹਾਰ ਗੁਰੂ ਦਿਆਂ ਕੇਸਾਂ ਤੋਂ ਤੇਰੇ ਕੇਸਾਂ ਸਚੁ
ਉਪਦੇਸ਼ਾਂ ਤੋਂ... ਤੇਰੀਆਂ ਮੁੰਛਾਂ ਸੁੰਦਰ ਸੋਹਣੀਆਂ ਤੇਰੇ ਸੰਤਾਂ ਦਾ ਮਨ
ਮੋਹਣੀਆਂ ... ਬਲਿਹਾਰ ਗੁਰੂ ਦੀ ਦਾੜ੍ਹੀ ਤੋਂ ਤੇਰੀ ਦਾੜ੍ਹੀ ਰਾਮੁ ਸਵਾਰੀ ਤੋਂ ..

I sacrifice upon Guru Ji's turban which radiated into the concentration of oneness, I sacrifice upon Your adorable Kes (unshorn hair) which propagated the sermons of truth. You adorable beautiful mustache mesmerizes the minds of the saints in meditation. I sacrifice upon Your beard which paves the path of liberation.

Ref: Sadhu Jan

Sri Guru Granth Sahib Ji Academy



SRI GURU HAR RAI SAHIB JI

Kes is the lifestyle in
accordance to the Guru's
teaching which remains
through generations



Once Bhai Nand Lal Puri (who was the paternal grandfather of Hakikat Singh Ji Shaheed) when to Sialkot in a village Galotia to have the glimpse of Sri Guru Har Rai Sahib Ji.

Upon reaching and meeting Guru Ji he prayed,
“ਐਸੀ ਜੁਗਤ ਦੱਸੋ ਕਿ ਘਰ ਧਰਮ ਰਵੇ । ”

Please bless me the way of lifestyle in which faith can be sustained through my lineage.

Guru Ji blessed him and strictly prohibited him from the following three acts;

ਏਕ ਕੇਸ ਨ ਕਟਾਉਣੇ ਦੂਜਾ ਤੰਬਾਕੂ ਨਾ ਪੀਣਾ
ਅਤੇ ਤੀਸਰਾ ਟੋਪੀ ਨ ਪਹਿਨਣੀ

“First; do not cut your hair, second; repudiate Tobacco, and thirdly, do not wear a hat on your head.”

(Ref: Pothis Panjah Sakhian)

- a. Never to cut his hair
- b. Never to consume Tabacco
- c. Never to wear a hat / helmet

KES — A LINK



KES – THE REAL HONOUR

Once in Kiratpur Sahib, Jodha Naiya Shaster came to the Darbar of Sri Guru Harkrishan Sahib Ji, he plead before Guru Ji to bless him as he was having anxiety and he always have to face insult.

Sri Guru Harkrishan Sahib told him to practice the following three;

- a. To keep Kes - Not to cut his hair
- b. To read Gurbani
- c. To do Simran (continuous recitation) of Waheguru.

Bhai Jodha took a vow and become a Sikh and he served as a warrior in Khalsa army during Sri Guru Gobind Singh Ji.

(Ref: Astham Balbira bt Principal Satbir Singh)



SRI GURU TEGH BAHADUR JI

*Kes is the symbol of
sovereign and power*



GURU TEGH BAHADUR

Sri Guru Tegh Bahadur ji gave the following sermon to Sikhs in Tribeni

ਸਵੈਯਾ: ਕੇਸ ਰਖੋ ਕਛ* ਉਪਰ ਬੇਸ ਮੈਂ ਆਯੁਧ ਧਾਰਿ ਮਚਾਇ ਲਰਾਈ।

ਸ਼ੱਤਨਿ ਜੀਤਹੁ ਤੋ ਥਿਤ ਪਾਵਹੁ ਰਾਜ ਕਰਹੁ ਸੁਖ ਲੈ ਸਮੁਦਾਈ। ...।੩।

Swaiya: Keep Kes (Unshorn Hair) and wear kachera with arms (weapons) as your physical appearance. Be victorious over your vices and the oppressors and establish your sovereign along with all happiness. so

(Gurpertap Suraj Granth Raas 11 Chapter 53)



SRI GURU GOBIND SINGH JI

Kes is Guru's seal.



HUKAMNAMA

ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਦਾ ਪਾਵਨ
ਹੁਕਮਨਾਮਾ

ੴ ਸਤਿਗੁਰੂ ਜੀ ਸਹਾਇ ।
ਸਰਬਤ ਸੰਗਤ ਕਾਬਲ ਗੁਰੂ ਰਖੇਗਾ ।
ਤੁਸਾਂ ਉਤੇ ਅਸਾਡੀ ਬਹੁਤ ਖੁਸ਼ੀ ਹੈ,
ਤੁਸਾਂ ਖੰਡੇ ਦਾ ਅੰਮ੍ਰਿਤ ਪੰਜਾਂ ਤੋਂ ਲੈਹਣਾ,
ਕੇਸ ਰਖਣੇ ਇਹ ਅਸਾਡੀ ਮੋਹਰ ਹੈ
ਕਛਾ ਕਿਰਪਾਨ ਦਾ ਵਿਸਾ ਕਰਨਾ ਨਾਹੀਂ
ਸਰਬ ਲੋਹ ਦਾ ਕੜਾ ਹਥ ਰਖਣਾ
ਦੋਨੋ ਵਕਤ ਕੇਸਾਂ ਦੀ ਪਾਲਨਾ ਕੰਘੇ
ਸਉ ਕਰਨੀ । ਸਰਬਤ ਸੰਗਤ ਅਭਾਖਿਆ
ਦਾ ਕੁਠਾ ਮਾਸ ਖਾਵੇ ਨਾਹੀ । ਤਮਾਕੂ
ਨਾ ਵਰਤਣਾ । ਭਾਦਣੀ ਤਬਾ ਕੰਨਿਆ
ਮਾਰਨ ਵਾਲੇ ਸੇ ਮੇਲ ਨ ਰਖੇ ।
ਮੀਣੇ ਮਸੰਦੀਏ ਰਾਮ ਰਾਈਏ ਕੀ
ਸੰਗਤਿ ਨਾ ਬੈਸੇ । ਗੁਰਬਾਣੀ ਪੜ੍ਹਣੀ
ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਜਪਨਾ ਗੁਰ ਕੀ ਮਤ ਰਖਨੀ
ਸਰਬਤ ਸੰਗਤਿ ਉਪਰਿ ਮੇਰੀ ਖੁਸ਼ੀ ਹੈ ।
ਪਾਤਸ਼ਾਹੀ ੧੦ ਜੇਠ ੨੬ ਸੰਭਤ ੧੭੫੬ ॥

The Hukamnama of Guru Gobind Singh addressed to the Sangat (congregation) of Kabul, Afghanistan dated Jeth 26, Samvat 1756 (1699 AD), explicitly points to the commandment of the Guru for the five Kakkars in order to resolve the arguments between the local sanggat. The English translation of the edicts reads as following :

IK ONKAR SATGURU JI SAHAI

The Guru shall stand by the entire congregation (Sarbat-Sangat) of Kabul. We are mightly pleased with you. You should partake of Amrit prepared with a two edged sword i.e. Khanda from the five beloved ones. Keeping unshorn hair is our stamp (Mohar), upon you. Never be negligent about your shorts (Kaccha) and sword (Kirpan). Always wear a steel bangle (Kara). Wash and comb your hair both in the morning and evening. None should eat meat of animals slaughtered slowly as prescribed by the Islamic Law (Halal). Do not smoke tobacco. Do not keep company of one who keeps his hair unshorn and is a killer of female child. Do not keep the company of a Masand (who claims to be the Guru's agent and collects offerings and tithes); a heretic or follower of Ram Rai. Recite gurbani (Sikh scripture) and repeat the name of Waheguru. Follow the rehat (Sikh code of conduct) prescribed by the Guru. My blessing on the entire congregation. -The Tenth Guru, Jeth 26, Samvat 1756 (AD 1699).

Reproduced from Dr. Gursharan Singh's article 'Kesas-God's Test of Humans' published in Guru Gobind Singh and Creation of Khalsa, ed. Madanjit Kaur, Pub. Guru Nanak Dev University, Amritsar, 2000, pp. 71-72.

(Ref: Rachiya Rehat – Principal Satbir Singh & **Guru Gobind Singh: Historical and Ideological Perspectives** Madanjit Kaur)

SIKH TO KEEP UNSHORN HAIR



Dated 1711 CE, poet Chandra Sain Sainapati was among the 52 court poets of Guru Gobind Singh Ji Maharaj. In his epic, Sri Gur Sobha (In Praise of the Guru) which translates all that he have seen and listen during his tenure as the Kavi (poet) in Anandpur Sahib. He writes the following words of Sri Guru Gobind Singh Ji in relation sikh conduct;

ਸੀਸ ਨ ਮੁੰਡਾਵੇ ਮੀਤ
ਹੁੱਕਾ ਤਜ ਭਲੀ ਰੀਤ॥
ਮਨ ਮੈ ਕਰਿ ਪ੍ਰਮ ਪ੍ਰੀਤਿ
ਸੰਗਤਿ ਮੈਂ ਜੀਈਐ॥੧॥੧੯੬॥

A Sikh shall never shave his hair and shall never smoke Hukka (or cigarette) as this is the best practice.

Mind shall be filled with love and a Sikh must be a part of Sanggat.

(Ref: Sri Guru Sobha – Chapter 6)

ਹੁਕਾ ਨਹੀ ਪੀਵੇ ਸੀਸ ਦਾੜੀ ਨ ਮੁੰਡਾਵੈ
ਸੋ ਤੋ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ
ਗੁਰੁ ਜੀ ਕਾ ਖਾਲਸਾ॥੩੦॥੧੪੬॥

Sikh shall never smoke Hukka and never to cut hair all over the body including head, beard and moustache only then one is known to be the Khalsa of Almighty Guru Sahib.

(Ref: Sri Guru Sobha – Chapter 5)

ਸੰਗਤ ਭੱਦਨ ਮਤ ਕਰਹੁ
ਛੁਰਾ ਨ ਲਗਉ ਸੀਸ ।
ਮਾਤ ਪਿਤਾ ਕੋਈ ਮਰੇ
ਸਤਗੁਰ ਕਰੀ ਹਦੀਸ ਪ੍ਰੇਰਨਾ ।

Whenever Sikhs undertakes last rites for their parents (mother or father passes away), a Sikh shall never shave their head nor razor shall never touch their head as this is prohibited by Satguru (Gobind Singh Ji)

(Ref: Sri Guru Sobha – Chapter 5)

KESGARH – A TAKHAT

ਨਾਮ ਕੇਸਗੜ ਹੈ ਤਿਸ ਕੇਰਾ। ਉਤਪਤਿ ਪੰਥ ਹੋਨਿ ਥਲ ਹੇਰਾ ॥੧੦॥

ਕੇਸਨ ਅਦਬ, ਨ ਕਛ ਬਿਨ ਰਹਿਨਾ। ਅਰਧ ਨਾਮ ਸਿੰਘਨਿ ਨਹਿਓ
ਕਹਿਨਾ ॥੩੭॥

The throne where Sri Guru Gobind Singh Ji used to sit is called Kesgarh which is named in the honour Kes (unshorn hair). Kes being the most important and fundamental of Sikhi, this throne was selected to manifest the Khalsa in 1699CE.

A Sikh must respect his/her hair by keeping them tidy, clean and unshorn at all times under all circumstances. A Sikh shall never abandon his/her Kachera.

No Sikh name shall be called without Singh or Kaur.

(Ref: Sri Gurmurtap Suraj Granth Rut 3 Chapter 19)



ਰਹਿਣੀ ਰਹੈ ਸੋਈ ਸਿਖ ਮੇਰਾ॥

Only he/she is my Sikh who lives
their life in accordance to the
conduct.

(Ref: Rehatnama Bhai Desa Singh)

ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ॥
ਖਾਲਸਾ ਮਹਿ ਹਉਂ ਕਰਉਂ ਨਿਵਾਸ॥

Khalsa is my significant form.
I shall reside within my Khalsa

(Ref: Sarabloh Granth – Page 531)

KES – GURU'S FORM



KES — RESPECT

Once in Anandpur Sahib, Sri Guru Gobind Singh Ji wore all white outfit including His turban, robe, overcoat, sling, etc. and came to throne in the audience of sanggat. A Sikh plasterer who suppose to complete the plastering of the court wall before the arrival of Guru Ji carried on doing his work with utmost care.

However, as he was rushing the work, a few drop spill over on Guru's Robe and Guru Ji told a Sikh nearby to hit the plasterer once 'ਉਠਹੁ ਲੇਪਨੀ ਸਿੰਘ ਕੈ, ਇਕ ਹਤਹੁ ਤਮਾਰਾ'. Listening to Guru Ji, the sanggat rush towards the plasterer and started slapping him one after another. The Plasterer Sikh fainted and upon observing his condition Guru Ji felt pity and said;

‘ਸਿਖ ਸੰਗਤਿ ਸਭਿ, ਗੁਰੂ ਕੀ, ਆਇਸੁ ਕੌ ਮਾਨੇ ॥੬॥ ਤਦਪਿ ਸੁਨਹੁ ਤੁਮ ਸਿੰਘ ਸਭਿ ! ਇਹ ਸਿਖ ਗੁਰ ਕੇਰਾ। ਕੇਸਨ ਪਰ ਕਰਤਲ ਹਤੇ, ਕਿਯ ਬੁਰਾ ਬਡੇਰਾਪ।ਇਹੁ ਬਾਣਾ ਹੈ ਗੁਰੂ ਕੋ, ਤਾੜਹਿ ਕਰ ਜੋਈ। ਸੋ ਗੁਰ ਕੋ ਬੈਰੀ ਅਹੈ, ਲਖੀਐ ਸਭਿ ਕੋਈ ॥੭॥ ਕੀਨਿ ਅਨਰਥ ਗੁਨਾਹ ਬਡਿ, ਕੇਸਨਿ ਪਰ ਮਾਰਾ।ਅਰੁ ਤੁਮ ਭਾਖੋ -ਤਿਮ ਕਰੀ, ਜਿਮ ਗੁਰੂ ਉਚਾਰਾ-। ਤਿਸ ਪਰ ਸੁਨੀਐ ਹਮ ਕਹੀ, -ਕਿ ਉਠਿ ਕਰਿ ਮਾਰੋ-। ਤਨ ਪਰ ਹਤਨੋ ਉਚਿਤ ਥੋ, ਜਿਨ ਪ੍ਰਥਮ ਉਭਾਰੋ੩ ॥੮॥

‘Although the sanggat is apart of the Guru and obeyed the instruction but considering the plasterer is also a Guru's Sikh so it is **very bad act to hit him on his Kes. He is in Guru's form so ever dishonours this form know him as the enemy of the Guru.** You all have committed a grievous sin as my instruction was to hit his body not his bearded face. (Ref: Gurmurtap Suraj Granth Rut 3 – Chapter 38)



KES - DIGNITY

Sri Guru Gobind Singh Ji was on His way back to Anandpur Sahib after attaining the great victory in Battle of Bhangani. Guru Ji with the army of His Sikh were travelling through a village called Raipur.

The village was ruled by a Queen. She was informed that Guru Ji will be passing the outskirts of her village and she stood on the path waiting for Guru Ji. Upon arrival she placed her forehead on Guru Ji's feet on a the saddle while He was still on the horseback. The Queen with folded hands requested Guru Ji to purify her village and palace by blessing with His fortunate feet. Guru Ji agreed and on the next day after serving food, she came with precious gifts along with her only prince to be blessed by Guru Ji;

ਹੁਇ ਪ੍ਰਸੰਨ ਸ੍ਰੀ ਪ੍ਰਭੁ ਕਹੀ, ਸਿਰ ਕੇਸ ਰਖੀਜੈ। ਆਯੁਧ ਬਿੰਦੀ ਕੇ ਬਿਖੈ, ਸੁਤ ਨਿਪੁਨਪ ਕਰੀਜੈ ' ॥੨੫॥

ਹਾਥ ਜੋਰਿ ਬੋਲੀ ਤਬੈ, 'ਤੁਰਕਨਿ ਬਡ ਰਾਜਾ। ਖੁਨਸਹਿ ਦੁਸ਼ਟ ਬਿਲੋਕ ਕੈ, ਕਰਿ ਦੇਹਿਓ ਕੁਕਾਜਾ।'
ਫੁਨ ਫੁਰਮਾਯੋ ਸ੍ਰੀ ਗੁਰੂ 'ਨਹਿਓ ਮਾਨਹੁ ਤ੍ਰਾਸਾ। ਕੇਤਿਕ ਦਿਨ ਇਨ ਰਾਜ ਹੈ, ਫਿਰ ਹੋਇ ਬਿਨਾਸਾ ॥੨੬॥

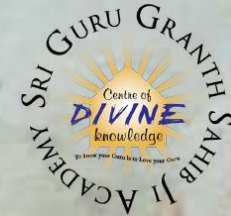
Guru Ji was pleased and told the queen and her prince to keep unshorn hair. The prince should be trained to be an expert in warfare matters. The Queen said, "The Mughals are ruling the country and they will be angry observing the Prince becoming Kesadhari (one with unshorn hair) and for having an army. They may destroy us." Guru said, **"Do don't fear as their sovereignty is coming to an end in a few days."**

ਖੜਗ ਸਿਪਰ ਗੁਰ ਆਪਨੇ, ਰਾਜੇ ਸੁਤ ਦੀਨੇ। 'ਗੁਰ ਸਥਾਨ ਰਚਿ ਕਰਿ ਰਖਹੁ, ਪੂਜਹੁ ਹਿਤ ਭੀਨੇ ॥੨੮॥

Guru Ji then bless the Prince with His personal sword and shield and told them to construct a Guru Asthan (Gurdwara) to worship the Sword and Shield by which all their prayers will be answered. (Ref: Sri Gurpertap Suraj Granth Rut 2 Chapter 34)



SIKH SACRIFICES FOR KESH



Sikhs has been sacrificing their lives to preserve their Sikhi and in compliance to Guru Sahib order under all adverse cirstances and challenges.

KES — ALL A SIKH NEEDS

- Zakariya (also known as Khan Bahadur) was the son of Abdul Samad.
- Between 1739 to 1741, Zakarya Khan (Mughal Governor) made killing of Sikhs legal and a profitable business
- **A blanket was given for a Sikh's hair, 10 rupees for information leading to whereabouts of a Sikh, 50 rupees for a Sikh's scalp.**
- Sikhs were publicly beheaded in Nakhas Chowk, Lahore (now known as Shaheed Ganj)
- Zakariya made concerted efforts to eliminate the Sikhs, but all in vain. Thousands of Sikhs were executed but there were still a large number of Sikhs who had managed to escape the general Sikh massacre.
- All the ruthless policies adopted by him were of no avail and failed to comprehensively annihilate the Sikhs.



1745 - BHAI TARU SINGH SHAHEEDI

- Born: 1720 at Amritsar.
- Used to serve the Sikhs (in Lakhi Jungle) with food during the times of Zakariya Khan
- Took Amrit from 5 pyare led by Bhai Mani Singh Ji
- Bhai Taru Singh ji was only 25 years old when Zakariya Khan wanted to cut Bhai Taru Singh's Kes forcefully as without Kes one cannot be called a Sikh. After making severe attempts he failed and **Zakariya Khan ordered to scrape Taru Singh's scalp along with the hair and convert into Islam.**
- Upon listening to the judgement, Bhai Taru Singh rejoiced as his scalp would go off with his sacred hair intact. He was thankful to Guru Ji that he stood by his Sikh and made him live with his unshorn hair (faith)

ਸਿੱਖੀ ਕੇਸ ਅਮੋਲਕ ਯਹੈ । ਬਡੇ ਨਸੀਬਾਂ ਤੇ ਹੱਥ ਅਹੈ ।

ਮੈਂ ਗੁਰ ਸਿਖੀ ਨਾਹਿ ਤਜੋ ਹੋਂ । ਕੇਸਾਂ ਸਵਾਸਾਂ ਸੰਗ ਨਿਬਹੋਂ । (ਪ੍ਰਾਚੀਨ ਪੰਥ ਪ੍ਰਕਾਸ਼)

ਸਿਖੀ ਕੇਸਾ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬ ਗਯੀ ।

- After removing his scalp, Bhai Taru Singh Ji was thrown into a dry well where He sat and devoted His every breath in reciting Japji Sahib continuously for 22 days. Zakariya could not pass urine after torturing Bhai Taru Singh for 22 days until he decided to ask for forgiveness from Bhai Taru Singh Ji, the Sikhs told Zakariya Khan to get Bhai Taru Singh Ji's sandal and hit it on his head. True enough upon hitting, his urine discharged but he died with impact of Bhai Taru Singh Ji's sandal. Bhai Taru Singh attained His Shaheedi after the death of Zakariya Khan. Bhai Taru Singh Ji left his body 22 days after His scalp was removed on 1st July 1745.



KES – AT ALL COST

- Lakhpat Rai was a Diwan(Revenue minister) at Lahore under Mughal form 1726 - 1746. After his tyrant brother (Jaspat Rai) was killed during battle with Sikh in Eminabad, he greatly enraged him and he vowed revenge, declaring that he would not put on his headdress, nor claim himself to be a Khatri until he had killed all the Sikh entirely and put an end to the faith of Guru Nanak Dev Ji for the earth surface and convert all to the Islam. There was only one way to escape his rage for a Sikh was to sacrifice their Kes but Sikhs would rather die.
- Lakhpat Rai in order to ensure the total extinction of Sikhs, order Gurdwaras to be destroyed and Sri Guru Granth Sahib Ji, Gutkas and Historical Granth to be burnt or thrown into the river. He decreed that anyone uttering the word guru should have his belly ripped. Considering that the word gur meaning jaggery, sounded like Guru, he prohibited its use.
- Executions of Sikh in Lahore took place at Nakhas Chowk 13 Chet 1802 (1746). The angry diwan then set out at the head of a large force along with Jihadi's, mostly cavalry supported by canons, guns, etc., in search of Sikhs like an angry lioness. He surrounded swampy forest of Kahnunan, on the right bank of River Beas, 15 km south of Gurdaspur. The besieged Sikhs put up a determined fight but were severely outnumbered and scattered with heavy losses. They were chased into the hills and the Hill Rajas started killing Sikhs from the top of the hill. Some Sikh drowned in River Beas while trying to cross.
- To complete the revenge says Syed Mohammad Latif, the Muslim Historian of the Punjab, Lakhpat Rai brought with him 1,000 Sikhs in irons to Lahore, and having compelled them to ride on donkeys, bare backed, paraded them in the bazars. They were, then taken to the horse-market, outside Delhi Gate, and there beheaded one after another without mercy. On this site was later raised a memorial shrine known as Shahid Ganj.
- More than thirty thousand (30,000) Sikhs lost their lives during this time. In Sikh history this devastation is referred to as Chhota Ghalughara or Minor Massacre.



SIKHI BEFORE LIFE

- On 3rd August 1977, Sant Giani Kartar Singh Ji left Malseehan and went towards Solan. On the way there in the car, Sant Ji switched their seat with another Singh and sat on the other side as they new what was about to happen and did not want the Singh to get hurt. Just a while after that, Sant Ji's car met with an accident leaving Sant Ji critically injured. The Jatha was extremely devastated and quickly brought Sant Giani Kartar Singh Ji to the nearest hospital in Ludhiana.
- The doctors present suggested a surgery to be done as Sant Ji's ribs had broken and were puncturing the lungs so a surgery would be sufficient to save Sant Ji and lessen the physical pain. However, conducting a surgery would mean that Sant Ji's hair on their chest would have to be shaven.
- The Singhs then requested Baba Thakur Singh Ji to ask Sant Ji for their wish. Baba Ji went into the ward and asked Sant Ji what would they like to do. Sant Giani Kartar Singh Ji indicated that "you may cut my head off but don't even think of doing any beadbi of my Kes, do not jeopardise my Sikhi".
- Sant Ji stayed in a critical condition and willingly went through immense pain for 13 Days and left for Sachkhand on 16 August 1977 while reading the Shabad: Sant Giani Kartar Singh Ji Khalsa Bhindranwale at the age of 45 Years completed tasks which would take one countless lifetimes to do.



- Bhai Satwant Singh and Bhai Kehar Singh who was sentence to hanged for their involvement of retrieving the Sikh Panth honour for revenging the attack on Sri Harmandir Sahib in June 1984 from the Prime Minister
- In the end, on 6th January 1989, early at 4am, and the authorities walked them towards the noose, their voices could be heard from outside the jail, shouting, “Bole So Nihal ! Sat Sri Akaal !”

When the executioner placed the noose around Bhai Kehar Singh Ji's neck, He asked for the noose to be removed immediately. The executioner laughed and asked, "Are you afraid of death now?"

The warrior replied, “I am not afraid, the noose was over my beard and it would have been pulled out of its roots when I get hanged. This beard belongs to Sri Guru Gobind Singh Ji and I will not tolerate any disrespect towards it. The reason for me to stop the hanging is to place the noose directly around my neck properly.”

- Then a few moments silence.....As both of them stepped forward and kissed the noose, a very heavy rainfall started.....

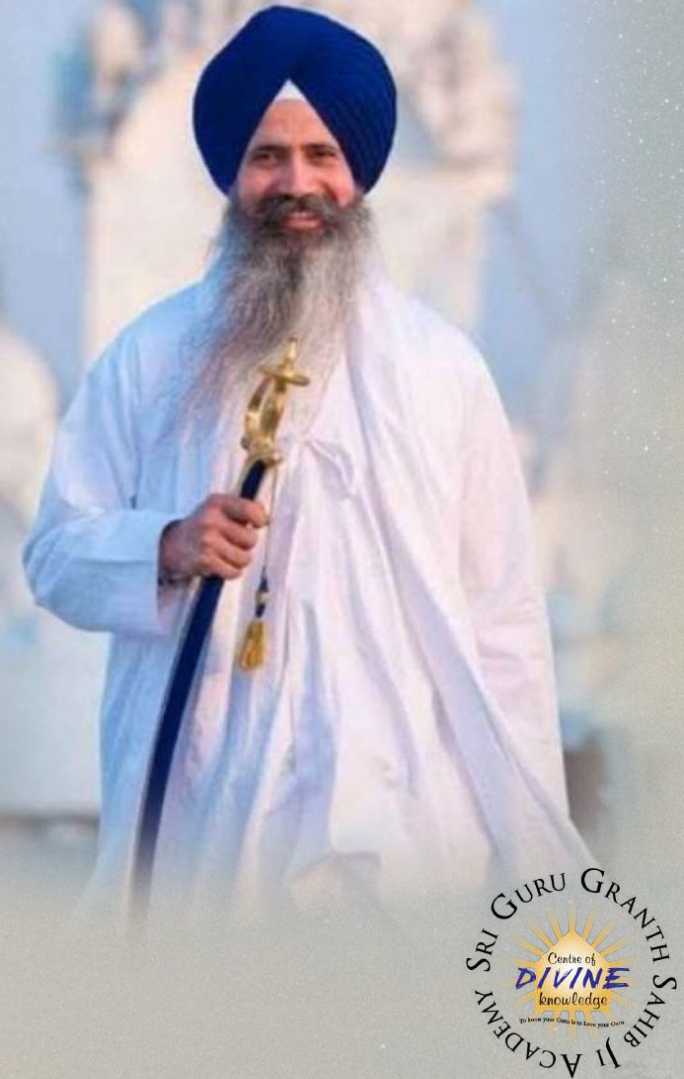
KES – THE MOST IMPORTANT



SIKHI OVER LIFE

- With the condition of His physical health worsening, the doctors came with their diagnosis report and informed Singh Sahib Ji of the chances of survival which were extremely low. However, the doctors suggested chemotherapy to put the spread on hold and extend Singh Sahib Ji's life for a few more years. Singh Sahib Ji inquired about the side effects of this treatment of which, one was the loss of Kes (Hair).
- Immediately without hesitation, Singh Sahib Ji refused the treatment while saying, "In my Ardaas every day, I beg Guru Sahib for the priceless gift of Sikhi while saying 'Sikhi Kesa Swaasa Naal Nibh Jaave' (May every breath of my life be blessed with Sikhi and live to uphold its principals by keeping unshorn hair). How can I go back on my plea to the True Guru merely for the extension of my life? What face will I show to my Guru without my Kes?"
- Singh Sahib Ji has repeated the Love for Guru Sahib that Sant Kartar Singh Ji had by saying that under any circumstances, including medical/health purposes, a Sikh should never agree to the removal/shedding of His/Her hair. Singh Sahib breathed his last breath in the early morning of 7th October 2020.
- We salute such Gursikhs who dedicate their Life to the Guru and stand by the teachings of Sri Guru Gobind Singh Ji till their last breath.

(Source: Paramdeep Singh Ji, son of Singh Sahib Sukhjinder Singh Ji)



ਕੇਸ | KES

The Unshorn Hair of A Gursikh

END OF PART 2/4

SRI GURU GRANTH SAHIB JI ACADEMY

